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ADDRESS,

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ASHLAND, O., NOV. 4, 1885.

Growth of the Christian Church.

In the propagation of any new system of ethics, morals or religion, time is required to gather a following of much extent, even though it may be the most complete and worthy. The church of Christ was not built up to large proportions in a day, although it was the special subject of many prophecies, and in anticipation was hailed with delight by many saints who acted in the play of life before it was set up in the world; and its claims to the consideration of men, were demonstrated by Christ and John the Baptist in a manner that would seem to irresistibly press it upon men, and press them into the organization. Although supported by the omnipotent Hand, it met with its reverses, its early propagators were discouraged, at times it seemed that it must succumb to the opposition that acted against it. But it did not, and no man or combination of men could effectually stand against it.

The preliminary work was performed by a man who dressed in camel's hair and wore a leathern girdle about his loins, and he lived on locusts and wild honey.

About eight years were spent by Christ and John the Baptist to gather a following, and at the formal opening of the church to the world at the day of Pentecost, there were only 3,000 entered. This seems like a small result for so much labor, suffering, privation, with the favor of God to aid, power to perform wonderful miracles to persuade, and the records of prophetic declarations to vindicate the claims made by them. But the few became many, the thousands became millions, the borders were enlarged until the Church of Christ became greater than all others.

In A. D. 33, it numbered 3,000; in 100, it numbered 500,000; in 325, 10,000,000; in A. D. 800, 30,000,000; at the Reformation, 100,000,000, and now it numbers 460,000,000.

The Lord's work moves on, and nothing can prevent its steady advance. Let us take new courage in well doing.

The Home Pulpit.

BRO. MASON has decided to club the *Home Pulpit* with the *EVANGELIST* and send it out monthly at 50 cents a year making both papers \$2.00 per year.

We are rather pleased with this arrangement. We need a publication wherein we can put the thoughts of our best writers, in a form convenient for preservation, and wisely to store away in the library. If there are any who want an enlarged paper,

this arrangement is many times more desirable, and they are welcome and invited to send along \$2.00 and receive fourteen numbers of the *Home Pulpit*, and the *EVANGELIST*, for 1886, which will also be sent free, the remainder of this year, to new subscribers.

The Evangelist for 1886.

We are now sending out blanks to agents to fill with subscriptions for 1886.

THE *EVANGELIST* will be published every Wednesday during the next year and we hope our agents will commence active work at once to give us a large list for 1886. The balance of this year will be sent free to all new subscribers for 1886, and with this offer as an inducement every family in the Brethren Church should take it.

Send for blanks and particulars.

The East.

The war cloud in the East assumed a very ominous form the first of this week, and looked as though war would be commenced at once, and a clash of arms was hourly expected. It proved to be, again, only a threat and the anticipated hostilities did not commence. A Conference of the Great Powers is being held, and that will decide the matter either for war or peace. Those little principalities cannot maintain a war against the wishes of the principal powers of Europe, because they are too weak. The situation is dangerous, and future developments are awaited with interest.

The main walls of the Mormon Temple (which is to be used only for the secret rites of the church) have gone up ten feet during the past year; the side walls have reached a height of ninety feet, and are finished. The foundations were laid in 1858.

The British and Foreign Bible Society and the National Bible Society of Scotland are to issue a new edition of the Chinese New Testament, with Japanese points or Krenton. There never were as many indications before, that the large circulation of Christian literature is beginning to tell on China.

The Southern Presbyterian church is making a special effort to evangelize negroes of the South. Dr. Craig, of Baltimore, it an appeal for this work says: "They afford a splendid field for papal inroads, and the Catholics are not sleeping over their opportunity. Protestant Christians are bound not only as Christians, but as patriots, to do all they can in this matter."

The Committee of the Cincinnati Noon Day Prayer Meeting sends us the following: "The Christian people of Cincinnati, represented by the members of the Noon Day Prayer Meeting Committee of that city, send forth to the Christian world a request for their prayers for Cincinnati, its ministers and its people. Several evangelists will occupy the field and supplement the work of the pastors during the fall and winter. Let every child of God breathe a prayer to heaven, for divine favor upon this city, and its special work." Cincinnati needs it if any city does.

Editorial Correspondence.

My last closed at Auburn Junction, Indiana, on the 13th of October. The 14th and 15th I spent in Chicago, with my foster children, the Eisfeller family. They are getting along nicely, and we hope they will always prosper, as they are worthy young people. Miss Lou, is working on the Christian Cynosure, and Albert on the Chicago Times, and Mary does the part of Martha.

I also visited the Cynosure office, and was favored with a copy for perusal. I used to get it in exchange as long as I was in the office, and was employed on the paper for several months, while we lived in the city, so that its pages look very familiar to me. It is the leading anti-secrecy organ of the country, and is published by the National Christian Association. Our Brethren can read it with much profit to themselves and to the cause. We must guard vigilantly against the intrigues of Masonry and its pernicious influences, if we would have the church prosper. We fear too much has already been lost by indulgence. Our position upon all such questions should be clearly defined and faithfully administered. This is one of the unfruitful works of darkness, with which we should have no fellowship, but rather reprove them, "for it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12.

I also visited the Panorama of the battle of Shiloh, to which I had been favored with a complimentary. It is one of the wonders of the age. The figures appear so real that fair judges are undecided as to whether they are painted or effigies. Some of the scenery, as trees, clothing, guns, &c., is real, and it is difficult to discern where the real ends and the painting begins. It is so life-like that one can easily imagine himself in the presence of an actual engagement.

On Friday, 16th, I came to South Bend, Ind., and was the guest of brother and sister D. C. and Clara Ullery, until Tuesday, 20th. Here I received and answered quite a number of letters, wrote for the paper, and preached in the Brethren church south of town on Sunday and Monday evening. On Tuesday we interviewed the Studebaker Manufacturing Establishment. It is no longer a Wagon Shop, for all kinds of material is being manufactured, in iron, wood and brass, used in the construction of wagons, carriages, buggies, street cars, drays, sleighs, and even furniture. Immense quantities of veneering, used in the construction of fine furniture, is here manufactured. A new process has been discovered and developed by which this veneering is formed into dash boards for sleighs and buggies, carriage seats, and so forth, in which three plies are glued together, the grains of the wood being crossed. The articles manufactured in this way are very much stronger than those made in the ordinary way of the same thickness, and still are much lighter and more handsome. They also have a process of binding all such articles with a neat and strong steel band, which is pressed into the wood so securely that it can only be removed by fire or decay.

Then there is the welding of tire by machinery, which is an invention of Mr. J. M. Studebaker, one of the brothers, the putting on of the tiers, and numerous other specialties, a description of which we know would interest our readers, but our interview was too brief to properly take it in. It would require days to do justice to such an immense establishment, and would take up an entire issue of the *EVANGELIST* to describe it all, and then it could only be briefly done. And all this has been accomplished in a few years, by four of the Studebaker boys, who started into business with a blacksmith shop, and are still carrying on in the name of the Studebaker Brothers. They were born and raised at Ashland, Ohio. Their parents belonged to the Dunkard church, and their mother is still living; but none of the sons has adopted the religion of the parents. They appear to be humble unassuming men, and some of them are religiously inclined, but we suppose it is the same old story of traditional and superstitious hinderances. There are thousands of such instances of the loss to the church of the descendants of our members, because of intolerant and superstitious restrictions; and thousands more who had become members, but were driven away again by the same causes, many of whom have been lost to the Christian faith, through skepticism begotten of unchristian ruling in the name of Christ. There is a fearful responsibility resting somewhere.

South Bend is a very good town, and it seems to me that a prosperous Brethren church should be built up at that place. Brother Ullery is the only minister at the place, brother Fitzgerald having removed to Tiosa, though he still preaches there once a month.

On Tuesday evening brother Ullery took me to Portage Prairie, about seven miles west of town, where brother J. M. Rittgers, of Logan, Ohio, was holding a protracted meeting. Remained there over Tuesday and Wednesday evenings. Brother Rittgers was having a good meeting, and five persons had already come out on the side of Christ. I visited brethren Augustine's Frame's and Wagoner's, and met others of the Brethren there, but could only get one subscription for the college, and that from sister Augustine, who had just come out the night before. would to God there might be a few thousand more such conversions. The Methodists are said to have a process of working their members over; wonder if we had not better borrow the machine for a while, and work more liberality into our membership. No insinuations, however; O no, no; this does not mean anybody; especially not you, reader. If you can fit it on anybody else, give him the full benefit of it. Only so it does good. Brother Rittgers was not in good health, but was still working away, and we hope to hear of farther good results of his meetings, as the interest was increasing.

On Thursday I preached the sermon at the funeral of brother Isaac Ullery, a young married man, aged 31 years, 8 months and 17 days. He had not been baptized, but had given his promise to attend to it when he should be able. He never at-

tained his desire, and although we hope the merciful Father may accept the will for the deed, we would warn all who have not yet attended to that duty, not to put it off until they can no longer give their bodies a living sacrifice wholly acceptable to God.

After the funeral, brother Ullery brought me to Granger, Ind., a distance of eight miles, just in time to make the train for Milford, where I landed at about five o'clock, and enjoyed the hospitality of my cousin; sister Louisa Rohrer, and the company of brother J. C. Ewing, who was singing and selling books at that place, and having learned of my coming and aptness to preach, had usurped the authority to make an appointment for preaching. Of course I filled it, but some of these times somebody may get himself into close quarters by presuming too much upon my good nature. The folks generally were well, except the Becknall family, who are grieving over the death of one of the sisters, which occurred in August, and the mother was quite ill.

On Friday morning sister Rohrer sent me to brother Lewis Muntz's, where I have my Indiana headquarters. They always treat me very kindly, and help me in every way in which we have asked their aid, though Elder D. Shively says we have no claim upon them. And, indeed, they do owe me nothing except to love me, which they owe all men, and which I believe they are trying to show to all.

At noon took the train via Fostoria, to Mulberry, Ind., where brother J. E. Metzger met me; took breakfast at bro. Charles Berger's, in town, and thence to brother Metzger's, and thence to the church at Edna Mills, where the communion occurred in the evening. It was largely attended, and was a very enjoyable meeting. Brother Gordon, of the Sugar Grove church, and other brethren and sisters of that congregation, were present. One person was baptized before the evening services.

On Sunday forenoon, 25th., services commenced at a church called Pleasant Hill, where we intend to continue over another Sunday. The house was nearly full, notwithstanding the German Baptists had their communion meeting only about four miles distant.

I forgot to mention, and perhaps there would not have been much lost had I never mentioned it, that I met the distinguished R. H. Miller, president of Ashland when it was yet a COLLEGE, and defender of the cap, at the house of brother Berger. He did not know me until I turned my back. He was on his way to their meeting, and I learn he will hold forth this week at the same place. Hence we will have our batteries planted within range of long shot. Look out for a skirmish. Brethren, pray for the success of the Truth.

Have not yet decided positively, whence I go from here, but hope to announce it by a postscript. Mail reaches me most promptly by being addressed to Ashland, whence I have it forwarded once a week.

HOLSINGER.

Life is a long shipwreck of which the debris is friendship, glory and love.